# AN ADMONITION CONCERNING A Publick FAST,

The Juſt *CAUSES* we have for it, from the full *Growth* of *Sin*, and the near *Approaches* of God's *Judgments*;

AND

The *MANNER* of Performance, to obtain the deſired Effects thereof;

Which ought to be other than our Common Forms; and with ſtricter Acts of Mortification than is uſual amongſt us.

With an *ABSTRACT* of Mr. *Chillingworth*'s Judgment of the State of Religion in this Nation in his time.

And of a Letter from the *Hague* concerning two Sermons Preached there in the *French* Church, at which were preſent divers of the *Engliſh* Nobility.

*LONDON*,
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# To the Queen.

*Madam*,

SInce the Authority of your Majesty hath appeared so particularly in a most Necessary Appointment of *a Publick Fast and Humiliation to be Observed in most Devout and Solemn manner, for Supplicating Almighty God for Pardon of our Sins, and Imploring his Blessing*, &c. not once, but *every Month during the War*. It may be presumed, that what is sincerely endeavoured, that so Necessary and Pious a Command may happily obtain its desired Effects, cannot fail of a Favourable and Benign Construction with a person of so much Piety and Sense of Religion: though to those Naturals or Animals, in whom the God of this World hath blinded their Minds, it cannot but seem Foolishness and Canting, as must all Truth to those, who are both Ignorant and yet Conceited: and though to such as are Big with the Wisdom of the World (which is Foolishness with God) some things in it may seem Rude and Presumptuous: For true Piety could bear even the Railing of a *Shimei* in a time of Humiliation; and Christian Wisdom can easily discern and distinguish between Height of Fidelity and Affection in the plain Words of Truth and Soberness, and that Malice and Falsehood, which are always ingredients of Railing and Presumption. Even Civil Prudence, considering the irreparable Mischiefs, which are daily wrought in the Courts and Councils of Princes by Treacherous Flattery, will not only permit and allow, but favour and encourage Serious Liberty and Freedom of Speech upon just and necessary occasion in persons of unspotted and undoubted Fidelity

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and Affection: But Chriſtian Wiſdom much more; and eſpecially in Times of Account, which call for Humiliation, Repentance, Reformation, and Judging our Selves; and for Publick Humiliation, and particular Confeſſion of Publick and known Sins and Offences, with their Circumſtances of Aggravation, and carefull Search to diſcover them. Which is the only way to lay a ſure Foundation, and to be raiſed up by the Mighty Hand of God.

Wherefore, *Madam*, preſuming that I write to a perſon more Illuſtrious by ſuch Great Virtues, than any fading, earthly Honour or Majeſty can make you, beſides what I have ſaid in Common to all, I ſhall out of Fidelity and great Affection humbly repreſent to your Royal Conſideration ſome few things more particularly relating to your ſelf.

I will not here recount the Great Things which God hath done for the Gradual raiſing of your Glory, nor tell you that the Eyes of all the World are upon you, and what Great Things they Hope and Expect from you: But this I may ſay in the Name of God, That his Eyes are upon you; *the Eyes of the Lord*, (which) *run to and fro throughout the whole Earth, to ſhew himſelf ſtrong in the behalf of them, whoſe Heart is perfect towards Him:* (2 Chron. 16. 8.) That to whom much is given of them, much ſhall be required; and, That if you juſtly *expect* from your fellow Creatures, *whom You imploy*, Fidelity, Zeal, and Activity, proportionable to the Favours You conſer, and the Truſts You repoſe in them; much more are You obliged to perform all theſe to the Soveraign Lord of all in the full Improvement of all thoſe Greater Talents of Honour, Authority and other Advantages, which he hath conferred upon You, for His Honour and Service; and with ſo much the more Vigor and Reſolution, by how much the greater are the Difficulties which occur. *The Higheſt pitch of all is the leaſt Sacrifice that you can offer* to Him.

And therefore I will not, I may not tell you, *That the Leiſure, as well as the Calm of Peace, will be neceſſary for this:* or, *That your Reſolving on it Inwardly before God, will be accepted*

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*by Him*, though you defer the Actual Performance till that Leiſure and Calm, which you may never ſee, nor are ever like to ſee, while Difficult Duties are declined, neglected or deferred. For this would be to deceive You after the manner of the Falſe Prophets of old? and to expoſe You and Your Affairs to the Treacheries and Abuſes of *Diſſolute and Depraved men*, who *be always truer to their Vices than to their Maſters*. But on the contrary, this I may be bold to affirm, that when by actual Diſcountenancing and Diſgracing of Vice, and Encouraging of Virtue *by diſtinguiſhing Marks of your Favour*; and by a viſible beginning of *Reforming your Court and your People, and particularly that Body, which of all others ſhould need it leaſt, it is once underſtood that you are ſetled in thoſe Noble Purpoſes, this will make the Execution of them Eaſie to you*, and detect the Falſity of ſuch dilatory Doctrines: and would have done ſo ſooner if more Faithfull Advice had not been withſtood by ſuch as perverted the Right Ways of the Lord, and miſ-led thoſe they ſhould have directed therein. For *God hath wrought in the midſt of us a Mighty Deliverance; and was ready to perfect and ſtabliſh that which he hath wrought for us*. But it is now apparent that ſomething there is, which doth *ſtop that Courſe of Bleſſings* that, ſeems I cannot now ſay, but once did ſeem, *ready to flow in upon us*. And we have now another Count to caſt up. We may and ought to recount the *Mercies* and *Favours* of God to us: But we have now, alſo an Account of his *Judgments* and *Frowns* to reflect upon: And this ſhould lead us back to enter into another Account, *viz.* of Our *Sins and Provocations*. For that Courſe of *Bleſſings*, which for ſome time was only ſtopp'd, was afterwards turned to a Courſe of *Croſſes* and Diſappointments, or of a Mixture of Mercy and Judgment, and is now at laſt turning, it may be feared, to *ſevere Judgment*, Confuſion, and Deſtruction, unleſs very ſpeedily prevented, by ſtrict and impartial Inquiry into the Cauſes, by truly Noble and Heroick Reſolutions thereupon, and by a vigilant and vigorous Execution. For *the King* himſelf, if I, and many others, be not miſtaken, hath already

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ſuffer'd ſome Diminution in ſome Eſſentials of his Majeſty, Honour, and moſt Prevalent Powers, and is in Danger to fall lower, from being a Glorious Inſtrument of God for Good and Happineſs to this and many other Nations, into the deplorable and deſpicable condition of being an occaſion of Confuſion and Miſery: only there ſeems a door of Hope ſtill open for him, upon one Conſideration, if the Opportunity be not neglected; of which more preſently: but firſt I think fit to ſay ſomething briefly concerning *The preſent State of Things in the World, and what may be expected from it.*

In matters of Prudence, none but weak and dull, or depraved Souls will expect Mathematical Demonſtrations and Senſible Evidences, for all their Actions: God by his Providence hath purpoſely ſo ordered the Courſe of things, that his Rational Creatures, Mankind, ſhould be often neceſſitated to a Cloſe Application of their Minds, and a kind of *Spiritual Diſcerning*, in the Management of their own Affairs. This Faculty, as may be perceived by Experience, if well diſpoſed, and carefully obſerved, extends much farther in many things than men are able eaſily to demonſtrate to others, and yet even in thoſe often diſcerns very right. But ſuch Indications may ſometimes be obſerved from a concurrence of various Circumſtances as are Sufficient Principles of a Moral Demonſtration. My pre-apprehenſions of our own Occurrences have hitherto proved true in the Event; and I have now ſome Indications to help me.

It is very apparent that there have been very few *Princes* or *Great Men* in the World for ſome years, or rather Ages, who have manifeſted in their Courſe of Life any great and juſt apprehenſion of the Buſineſs of Man upon Earth, much leſs of the Proper Buſineſs of Princes, and Perſons under their Circumſtances; But have generally both by their Example and their Management, been more ſubſervient to the Kingdom of Darkneſs, than to the Kingdom of Light; And their Courts, Armies, Navies, and all their great Meetings, generally little other than Seminaries and Nurſeries of Pride, Ambition, Covetouſneſs, Injuſtice, Oppreſſion, Luxury, Impiety,

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Prophaneneſs, and all manner of Vice and Wickedneſs; where Souls in great numbers have been trained up and habituated to all the Diabolical Qualities of that diſmal crew: and ſo deceived and abuſed have they been by Falſe Prophets and other Inſtruments of that Kingdom, appearing great in the World in pomp and grandure, magnifick Names and Titles, the ſuperficial Ornaments of Literature and Wiſdom of the World, (all directly contrary to the Simplicity of the Goſpel) that they have believed it muſt be ſo, and cannot be otherwiſe; we muſt not expect Armies of Saints; and ſo have plainly given over all Care of Reformation of thoſe things, as Impracticable, Platonick or Phanatick-Phanſies.

It is likewiſe apparent that *the People* in all places, even where hath been, or ſtill is the greateſt Profeſſion of Religion, (both Laity and Clergy) are moſt grievouſly degenerated and corrupted; a great part with the moſt groſs Vices, and ſcandalous Sins; others of more conſideration and ſenſe of Reputation, ſome with Atheiſm and Infidelity; others with Formality or Superſtition; ſome with Hypocriſie and Faction; and moſt of the very beſt with over-valuation of the things of the World, and with Pride of ſome Worldly Advantage, of Birth, of Eſtate, Favour with Great Men, Wit, Learning, Apparel, Attendance, or ſome ſuch Hobby-horſe or other, over-looking divers neceſſary Chriſtian Virtues, and even to deſpiſe and be aſhamed of Chriſt himſelf in his Members, if appearing in the genuine form of their Maſter; ſo that a Genuine Compleat Chriſtian is rare to be found in the World, eſpecially among thoſe who have the greateſt ſhare of it: and the Sins both of Princes and of People ſeem to have over-grown all the Methods of the Divine Providence for their Amendment.

And it is alſo apparent that ſuch are *the Poſture and Motions of Humane Affairs at this time in Europe*, as are plain Indications that Almighty God by his Providence is producing ſome *Great Alteration* in this part of the World very ſuddenly. And what this is like to be is well and carefully to be conſidered. Nor is it any preſumption to do this ſoberly;

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but ſo far from that, that to diſcern the Signs of the Times is a plain and neceſſary Duty; the Neglect or Non-obſervance whereof is condemned in the *Jews* in the like caſe, by our Saviour, and before by the Prophets.

The preſent *Poſture* of Affairs is a State of *War*, which is *one of God's Judgments*, for the Puniſhment of Princes and Nations, and ſuch as the preſent Sinfull State both of Princes and People hath juſtly deſerved, and we may therefore reaſonably conclude hath provoked. This War is between *two great Parties*, the *French* and *Turk* on the one ſide, and the Emperor and the Confederates on the other: And moſt Princes and States are concerned in it. And if we conſider *the Motions* of this War, it was *begun* by the *French* King in ſecret Confederacy with the *Turk* and the late Kings of *England*, without any Colour of Juſtice, merely to gratifie a Proud, Haughty, Inſolent, Luciferian, Domineering Humour, and *carried on* with barbarous Cruelty, even upon his own Subjects, and Devaſtation abroad. But the Divine Providence at laſt interpoſed, and put a Hook in his Noſtrils, deprived him of the Aſſiſtance of both his Confedarates, and turned the Strength of one of them againſt him; and thereby gave an offer of Mercy, and a fair Opportunity to the Confederates to have been the Inſtruments of his Judgments againſt that Wicked Inſolent Invader, had they wiſely improved that Divine Favour, for the Service of God and the Reformation and Good of the People.

But they have all been inſenſible of, and unhappily neglected their Duty; and have likewiſe in a great meaſure loſt that fair opportunity put into their hands; ſo that the Favour of the Divine Providence ſeems in ſome ſort to have forſaken them, and gon over to their Enemies for the Puniſhment of this and all their former Sins and Miſcarriages, and Unprofitableneſs for his Service. And indeed whether we conſider the Provocations of God's Judgments by this Neglect under ſuch Circumſtances, or the preſent State of Affairs (which I cannot here particularly obſerve) both preſent us with too juſt reaſons for ſome apprehenſions, That that cruel and barbarous Tyrant may now be made the Terrible Inſtrument of the Divine

Divine Vengeance, for purging theſe Countries of that Wickedneſs, which they would not reform; and for caſting out ſuch unprofitable Servants; unleſs it be prevented immediately by ſome extraordinary and vigorous Means of Reformation.

For, as all *the Judgments of God* are for Puniſhment of Sin, and Reformation of Manners; ſo the Common *Sinfull State* of all Nations in theſe parts, and the *General Commotions* of all, are a plain Indication of *ſome Great Judgment coming upon all*, who do not prevent it by ſpeedy Repentance, and ſome notable Reformation. And becauſe the Judgments of God are frequently executed not onely upon Perſons, but in a ſpecial manner alſo upon ſuch Things, as have been much abuſed to his diſhonor or diſſervice, *the Great Work*, which all theſe Commotions overruled by the Holy Providence of God tend to, may in all probability be, not onely the Puniſhment of the Perſons of all degrees, but the putting down or aboliſhing of all that Rule, Authority and Power in the World, which hath been ſo abuſed, unprofitable and diſſerviceable to their Great and proper Maſter, to make way for that Glorious Kingdom and Bleſſed *Theocracy*, which ſhall never be deſtroyed. This was begun, and ſhould have been done by the Confederates againſt that Inſolent Tyrant and common Oppreſſor, had they well conſidered their Buſineſs and ſubjected their Power to Their Sovereign, and uſed their Authority in ſubſervience to this Great Work, firſt by Reformation of themſelves and of the People ſubjected to them. But they not conſidering, but neglecting this principal Part, the preſent Poſture of things ſeems to theraten, That they may be firſt ſuppreſſed and the Sins and Wickedneſs of themſelves and their People puniſhed, by Him, and Himſelf at laſt for all his Inſolence and Wickedneſs by ſome extraordinary Judgment. Yet poſſibly there is not any of them all, but if they ſhall in time open their Eyes, and without any ſiniſter Deſigns to ſet up themſelves, apply their Power ſincerely and by direct and proper Means to promote the Service of GOD in this Great Work, they may be received and well rewarded, both with Honour here, and Happineſs hereafter.

Of all the Confederates, none hath been more highly favoured

voured by an Extraordinary Providence than King *William*; but in my apprehenſion, none hath more failed than he, conſidering his circumſtances, in the Duty incumbent upon him; nor is any in greater danger both in that reſpect, and in reſpect of the preſent State of his Affairs, which I take to be in all reſpects the Conſequence of that. Onely there ſeems to be yet, as I ſaid, a door of Mercy and Favour open for him, in as much as it is now apparent, that it was not wholly his Fault, but partly his Unhappineſs, in that he had no better Guides to direct and admoniſh him; and if he yet be careſull and reſolute to doe what he ought, though now more difficult, and therefore to be performed with ſo much the greater Reſolution, poſſibly he may recover in a great meaſure his former Proſperous Condition; though I doubt that He may ſuffer ſuch loſs, as may be juſt matter for a longer Sorrow and Repentance; and that he that hath troubled both Him and us ſhall bear his Judgment, whoever he be, unleſs he prevent it by ſome proper and eminent Works of Repentance.

Many things more I had to have ſaid: but this firſt Work is of ſo great Importance, that unleſs it be inſtantly and effectually provided for, it will be in vain to think of farther applications. Nay our very Faſting and Humiliation, and all the Prayers in the World, will avail nothing, unleſs the Troublers of *Iſrael* be brought forth, and the Accurſed thing be removed. If this were once well reſolved upon and concluded, it would not be hard to detect greater Troublers of our *Iſrael*, than thoſe who are now in danger of their Lives; and ſoon to put things into ſuch a poſture of Security, as the King need not fear Confuſions in his Abſence, which otherwiſe may be feared.

Yet one thing there is moſt peculiar to your ſelf that however ought not to be omitted upon this occaſion; and that is *the manifeſt Judgments of God upon your own Royal Family, and* upon ſo near a Relation as a *Father*; and Judgments both *Spiritual*, of ſtrong Deluſions; and *Temporal*, of juſt and deſerved Excluſion from the Government of theſe Nations. The due Conſideration whereof will eaſily diſcover

ver ſeveral Obligations upon you. 1. The Conſideration of ſuch Unhappineſs of ſo near a Relation (which is matter not onely of particular Humiliation, but of continual Grief and Mourning) requires great Serioufneſs in all your behaviour, and Circumſpection leſt Proſperity make you forget it, and thereby offend God, and ſo bring Evil upon your ſelf. 2. The Conſideration of the Provoking Cauſes requires, firſt, your Humiliation under them, and that you be content and willing, and deſirous that they may be plainly and fully detected: firſt, that you may avoid them, and all participation in them, leſt you be overtaken and involved in the Judgments of God upon them: but, ſecondly and principally, for the Glory of God, and manifeſtation of the Righteouſneſs of his Judgments: for ſhould you offer to hinder this, as it would tend to the Scandal of his Righteous Judgments, ſo it would certainly provoke him to detect all ſome other way to your greater Shame and Confuſion, and bring the ſame Judgments upon your ſelf. Secondly, It requires your utmoſt Care and Circumſpection all your life long to avoid them, that you abhor them, come not near them, leſt they lay hold on you: for of all they are the moſt dangerous for You, by reaſon of the Participation in ſo great a Store of Guilt, and the Warning given you by ſuch Judgements, and the ſpecial Temptations you are like to meet with.

There is *an Iniquity* in that Family, *which might be traced* a great way *back into Scotland*; but King *James* I. came into *England* by the Favour of Providence, in a State of Mercy. And therefore we need look no farther back for this purpoſe. By and under the ſame Favour have all his Succeſſors come to the Throne, and your ſelf in particular: but they all forfeited it, and that You may not, is this plain Advice written. *His great Sins*, which have moſt enſnared his Poſterity were, 1. *Great Injuſtice*, and a very wicked Deſign by a *Myſtery of Iniquity* to ſubvert a Noble Conſtitution of Government, which God had intruſted him with, and he had ſworn to mainian; and, 2. *Abuſe and Prophanation* of Religion to ſerve his Unrighteous Deſign. To give a particular account of each of theſe would be too long for this

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place. But there are two *Effects* thereof which have ever ſince been very pernicious to his Poſterity and to the Kingdom, and at the preſent are the greateſt occaſions of Trouble and Danger to Your Government, above all other. The one is, *Falſe Notions concerning the Conſtitution of this Government, Prerogative, and the Rights of the People*, which coſt your Grandfather his Head, and your Father his Crown, and at preſent miſlead many worthy and honeſt Perſons, to be your Adverſaries, who would otherwiſe have been your loyal and faithfull Subjects; and would be much more miſchievous to you, if you ſhould by that Faction, Flattery, or any Temptation be once poſſeſſed with them. They are in their original, a Myſtery of Iniquity, a wicked Impoſture, and ſuch as the Vengeance of the Righteous God has purſued, and ſtill will, till they be eradicated; and it concerns you much to be very carefull to avoid them, and that the Occaſions and Stumbling-ſtones be removed by ſome deliberate Acts of King and Parliament, and of a Convocation: for they will otherwiſe prove a Root of Bitterneſs to the whole race of the Authour. Your Government is Juſt and Rightfull, let but the Execution of it be ſo too, and God's Bleſſing will be upon it. The other is, the *Overſpreading of Prophaneneſs and Formality*, which all Governours are obliged to uſe their utmoſt Care and Endeavours to reform, but You doubly, that you may alſo diſcharge your ſelf of the Guilt of your Anceſtors; I might ſay trebly, *viz.* alſo out of Gratitude for the ſpecial Mercies and Favours you have received. Nay it is your ſpecial Buſineſs, as much to ſuppreſs that, as to caſt out Popery, without which you cannot proſper.

That God will bleſs your Majeſty, and that you may be faithfull to him, and to the Truſt repoſed in You, and may flouriſh in all Grace and Virtue and Proſperity, is the hearty Prayer of,

*Your Loyal and Faithfull Subject,*

# AN ADMONITION

## Concerning

# A PUBLICK FAST,

## TO

Implore the Mercy and Favour of GOD for the Averting of his Judgments, and the Recovering of his Bleſſing.

BEcauſe I have heard that we are like to have a Proclamation for a Publick Faſt; or however, becauſe I am certain we have great need to have one, at leaſt for the uſe of thoſe who deſire to be found Mourners in ſecret for the Abominations that be done in the Land; I have thought fit, as an Act of Duty to God, and Charity to my Country, to publiſh this brief Admonition concerning the preſent juſt *Cauſes* we have for it, and that manner of *Performance* of it, which muſt be obſerved if we expect any good effect thereof. I did formerly, upon occaſion of the Faſt, *Jun.* 5. 1689. publiſh a Paper *Of Humiliation*, of which one of the Scoffers of the latter Times, at a Coffee-Houſe ſcoffingly ſaid, He ſuppoſed that would do more Service than 20000 Men in *Ireland*. But how long did we afterwards ſee more than 20000 Men lie near the Enemy there, and do nothing at all! Not dare to attack them,

though one would think encouraged enough with ſo great and eaſie Succeſs then ſo lately in *England!* But of the Inviſible Powers, which attend and interpoſe in the Affairs of Men, ſuch bruitiſh Animals have little Senſe or Apprehenſion. And therefore it is not unlikely that this may meet with the like Entertainment: But I am perſwaded that they ſhall proceed no further, and that their Impiety will very ſhortly meet with a due Correction, if not before by the Hand of Governors, by the Hand of Providence and the Sword of an Enemy in the midſt of them.

And therefore, leaving them to their own ſevere Miſtreſs, to proceed, There are two great *Cauſes to provoke us to an extraordinary Humiliation* at this time. 1. *The Fulneſs and Ripeneſs of Sin.* 2. *The near Approaches of a terrible Judgment.* Concerning *the former* to ſay nothing of other Evidences of its Maturity, this one I think is ſufficient, *When it is become paſt Remedy by Humane Means, it muſt needs be ripe for the Judgments of God.* And then certainly is it paſt all Humane Means, when it hath either ſo infected the Governors and Miniſters that they will not, or is become ſo prevalent that they cannot or dare not correct it, or puniſh it as it ought. And this is plainly our Caſe. Rarely hath any Prince been more plainly admoniſhed of a Special Duty, and of the dangerous Conſequence of the Neglect of it than King *William* hath been, and in due Time: And as rarely any more plainly admoniſhed of his Fault when committed, and of the Miſchiefs thereby incurred, than he hath been again and again. Never was *Parliament* more plainly admoniſhed of a foul Fault in the beginning of ſo great a Work, than our Convention was of that in their Order for the Thankſgiving, (which hath proved a Root of Bitterneſs ever ſince) but ſo ſenſeleſs in ſuch matters is this Generation grown, that I doubt we have ſome Doctors, who do not underſtand it to this Day. Nor ever were Parliaments more provoked to their Duty by plain-dealing than ours have been again and again. Laſtly, never were *Biſhops* more honeſtly and plainly told of their Duty, nor more juſtly and homely reproved for their moſt ſhameful Neglect, than ours have been. But alas! here's the Root of all our Evil. Their Unfaithfulneſs to God, whoſe ſpecial Service was their proper buſineſs; Unfaithfulneſs to Kings, whom they have magnified above meaſure, and more flattered for their own Advantage, than faithfully admoniſhed for the Service of God, and been more forward to conſpire with to ſubvert the Rights of their Country, than to admo-

admoniſh them of their Duty both to God and Man, to be Protectors of the Right of the meaneſt Subject. Their Neglect of their Epiſcopal Authority for Reproof and Correction of the Scandalous Sins, eſpecially of Great Men, againſt the Laws of God; and on the contrary, Abuſe of it for puniſhment of Sober and Conſcientious People with the utmoſt Severity for any breach of their own Canons, or Laws made for their Advantage; hath been the greateſt *Inlet* of all our Miſchief, of the Bruitiſh and Carnal Sins of the Nation: And again, their earneſt and endleſs purſuit of Preferments, and miſ-imployment of what they get, hath been the great *Incentive* to thoſe *Animal Sins* of Covetouſneſs and Ambition, which have betrayed the Nation, and been the immediate Means to bring the Judgments of God ſo near to us, as they are at this time. Nor is this all: But beſides their Unprofitableneſs in that great Place and Advantage, which they had to have done good in the Parliament, they have not only heretofore been the Principal Obſtructors of many good things, which have been propoſed and begun in the Houſe of Commons, but have of late laid aſide a Bill for the neceſſary Reformation of Manners, and preventing the approaching Judgments of God, which was drawn at the Requeſt of ſome of them, without offering any other in the place of it. And beſides, ſome of them have not only in private obſtructed the good Effect of thoſe faithful Admonitions, which have been given to the King, by miſrepreſenting the Perſon to him who ſent them, as if the Truth and Weight of the Admonitions had not been the only thing to be regarded, whoever was the Inſtrument; but have at laſt even from the Pulpit, in the Face of the World, encouraged the King to Security in Neglect of that great Duty, which had been ſo earneſtly preſſed in thoſe Admonitions for his own Good; and done it in ſuch a manner, as never any of the falſe Prophets of old, (except only their Pretence of ſpecial Revelation) or the great Enemy of Mankind could have done more ſubtily and plauſibly: Which though of ſad Conſideration in other reſpects, yet may give the more hope of *the Kings Caſe*, that there is in it ſo much the leſs of Fault as there is more of Unhappineſs, in that he hath been ſo unfaithfully dealt with by thoſe about him. And if with this we take into the Conſideration the Biſhops Excuſe, why they did not offer the Bill in the Houſe of Lords, *viz.* Leſt a thing of that Nature ſhould be ridiculed and contemned, and Religion with it. I ſuppoſe no ſerious Man but

will acknowledge all this to be ſufficient Evidence of the Prevalence and full Maturity of Sin and Wickedneſs in this Nation.

And now concerning the near *Approaches of God's Judgments* upon the Nation. Every Affliction or Calamity upon a Perſon or Nation is not preſently to be reputed a Judgment or Puniſhment of Sin. Some may be for the Glory of God, and ſome for Exerciſe of his Creatures. But when we ſee notorious and provoking Sins followed with proportionable Calamities and Afflictions, then we may ſafely conclude them *Judgments*; eſpecially when we ſee Afflictions after Afflictions, or Interchanges of Afflictions and Mercies, and the Afflictions more and more increaſing, but the Provocations no whit abated, but either ſtill increaſing, or Men more and more hardned in them, and inſenſible of God's Judgments, that is a dangerous Sign that ſome terrible Judgment is not far off. But when in ſuch Caſe a particular Calamity is as viſible as a Cloud in the Air, and as likely to fall upon a Nation, as ſuch a Cloud to break into a Storm, (as when you ſee *Jeruſalem* encompaſſed with Armies) then the Approaches of that Judgment are very near. And whether this be not the Caſe of this Nation at this time, deſerves our very ſerious Conſideration ſpeedily. Of the Ripeneſs and Maturity of the Sins of the Nation I have given ſufficient Evidence before: It remains thereof only to conſider what *Proſpect* there is *of any particular Calamity* viſible, which may probably or poſſibly be approaching this Nation. And if we look back for moſt part of theſe Thirty Years laſt paſt, there has been a Storm in brewing, often ready to break out very terribly both upon theſe and ſome Neighbour Nations; but it hath pleaſed God that it hath as often blown over, and ſerved only for ſo many Warnings. And it was within theſe three years that we were in very great Danger, we and our Neighbours too; and it pleaſed God to give us as great, and a very extraordinary Deliverance. But how little good Effect it hath had upon us, may be underſtood by what is ſaid already; to which I will add only this, that as we prophaned our Thankſgiving for our Deliverance with a frothy Complement to the Inſtrument, ſo do we now make a ſport and a Trade of the Approaches of God's Judgments; a matter that hath more of Sin and Provocation in it, than this Senſual Generation is apprehenſive of, and a very ill Sign of a dangerous Condition. Certainly God, after ſo great a Manifeſtation of his Providence in our Deliverance, expected other and more ſubſtantial

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Returns than ſuch a Formality; and when we notwithſtanding neglected our Duty, he was graciouſly pleaſed the firſt year to correct our Neglect only with a Suſpenſion of his Bleſſing; all things were at a ſtand with us, nothing proſper'd or ſucceeded: But when we ſtill continued our Neglect, he proceeded one degree further, to a ſmarter Chaſtiſement by a ſhameful Baffle of our Fleet at Sea, through the Unfaithfulneſs or Fearfulneſs (ſo ſuitable a Puniſhment) of ſome employed in that Service; to ſay nothing of other Misfortunes elſewhere. And now we are come to the third year without any Amendment, and with a bolder and brisker Attempt of a Powerful and Active Adverſary, very early, and with good Succeſs, in the View, in a manner, of the King himſelf; and perhaps not without ſome Error committed through Fearfulneſs, if not Unfaithfulneſs in ſome of his Council of War. And if we well conſider how Powerful, Active and Forward our Adverſary is, how diſtracted our Allies are abroad, how divided we our ſelves are at home; how unfaithfully, or unwiſely, or unſucceſsfully our Affairs are managed both at home and abroad, we have reaſon to fear the Approaches of a very terrible Judgment very near. And if things be well examined, we may apprehend not only a *Proportionable* but a *Suitable* Judgment in all, Unfaithfulneſs, Fearfulneſs of God's Enemies, and adhering to Dilatory wicked Councils, puniſhed with like Unfaithfulneſs, Fearfulneſs of our Enemies, and like Dilatory Counſels in thoſe we employ. And for the nearneſs of the Approaches of Judgments, at the very inſtant, while I am writing this, are we alarm'd with a terrible beginning of a Fire breaking out in the Royal Palace at *Whitehal*. Certainly, we have great Reaſon to believe that the Accompliſhment of Biſhop *Uſher*'s Prediction is very near, and that we may ſoon be taught what Monſieur *St. Jean*'s *Thunder under Ground* did import, by a ſudden Reſurrection and Eruption of the Plots, which the Unfaithfulneſs and Deceitfulneſs of ſome have ſo politickly buried, if not prevented by a very ſpeedy Alteration of our Ordering of things ſo as may be both more for the Honour and Service of God, that we may recover his Favour and Bleſſing, and better for the Security of the Nation, which his Favour and Bleſſing alone can help and lead us to.

For the *Recovery* of which, (which is my next buſineſs) we muſt

1. Firſt conſider the *Majeſty of* God, with whom we have to do, in reſpect of which the greateſt Majeſty upon Earth is Ten Thou-

Thouſand times leſs than the fainteſt Shadow we can behold, and the greateſt Monarch but a Butterfly; nay, leſs than the meaneſt and moſt deſpicable Animal. He is a God of infinite Mercy indeed, but withal of abſolute Juſtice and Holineſs, and very terrible in his Judgments againſt obſtinate and incorrigible Sinners.

2. We muſt next conſider the *ſinful State and Condition of the Nation*; the *Univerſality* of it, having overſpread all Orders, our Kings, our Nobles, our Prieſts and our Prophets, and all Ranks and Degrees of our People. The *Growth and long Continuance of it*, and the *Impudence and Obſtinacy* of it, out-facing all Humane Authority, and ſtanding out without Remorſe againſt the various repeated Divine Methods, both of Judgments and Mercies, to bring us to Repentance and Reformation: And the great *Danger*, it is now again fallen into by reaſon of our unprofitableneſs upon ſo late and great a Mercy and Deliverance as our laſt was.

3. And when with ſuch Conſiderations we are affected with ſuch a ſenſe of our Condition as is meet, and a ſincere internal Contrition, we muſt ſpeedily apply our ſelves to give Glory to God, by ſerious and ſolemn *External Actions of Humiliation*; appointing of Days for the purpoſe, afflicting our Souls in ſtrict *Faſting and Mortification*, *confeſſing* the Sins of the Nation, of our Kings, and our Prieſts, and our Prophets, and all ſorts amongſt us, plainly and truly with great Seriouſneſs and ſenſe of the Evil of them, and the Juſtice of all the Judgments we either feel or fear, with humble and earneſt Supplications and Deprecations. But this, if it be done to purpoſe, had need be done in another manner than is uſual in the Forms of the Church of *England*, and with more ſtrictneſs in the Acts of Mortification than is uſual amongſt us.

When Publick Sins and manifeſt Judgments require Publick Humiliation, then to neglect it is a great Aggravation of the Sin and Provocation of Judgment: To appoint a Day, and not to obſerve it with the greateſt Seriouſneſs, Solemnity and Strictneſs, is to loſe our Labour, prophane a Sacred Duty, and add a greater Aggravation and Provocation.

4. But if all thus far be performed never ſo well and exactly, yet there remains *one thing more*, which if neglected, will certainly not only fruſtrate the Effect of all the reſt, but convert it to the higheſt Aggravation and Provocation. And that is the Removal of the Accurſed Thing, whatever it be, and *Reformation* of what is amiſs

amiss, instantly, if it be such as may be done instantly. However, to set about it, and do what may be done toward it; instantly, and then pursue it with great Resolution and Constancy till it be throughly accomplished; Banish all false Prophets, who have deceived us into Neglect and Procrastination of so important and necessary a Duty, and thereby brought us into so much Mischief and Danger; and make Examples of Notorious Scandalous Persons; and by doing all that can be for the present, declare both to God and Man a firm Resolution to go thorough with it, by the Blessing of God, whatever Difficulties occur in the way. No Difficulties or Dangers must stop or stay us: It is for our Life And there is no greater Danger than in the Neglect or Delay of so indispensable a Duty. We must remember in this case, as well as in many others, that Warning of our Saviour, *He who will lose his Life*, (or what else is most valuable) *for my sake, shall save it: But he who will save it* (thinks to secure it by neglect or transgression of his Duty or Respect to me) *shall lose it*, and certainly find himself mightily mistaken in his Policy. Nor must we rest in an ordinary Performance of this part of our Duty: For the Judgments which threaten both the King and the Nation at this time, if I mistake not, are very great, and require the Zeal of *Phinehas* to avert them, and pacifie the Wrath of God.

And here I must take notice of a matter, which deserves to be well consider'd, though I doubt few ever think of it, and that is of *Giving Glory to God in respect of his former Judgments*, and doing what is necessary for *cleansing of the Nation from the Guilt and Pollution of the former Sins*, of which it is not yet purged as it ought to be. We have these thirty years past rather politickly than religiously kept every year the 30th of *January*, as the Day of *the Martyrdom of King* Charles *the First*: But it ought to be consider'd, Whether ever we have taken care to *give God the Glory of his Judgments in that very thing*. It was an extraordinary thing for a King to have his Head cut off, at his own Door, by his own Subjects. But however, if we have had more regard to the Dead King than to the Living God, and to his Hand and Judgments in it, that will prove such a piece of Hypocrisie, as may concern the Church of *England* to look to it in time, lest God by his Judgments set it out to their Shame or Confusion. And for the *late K.* James, if we can satisfie our selves with our Acquests, and take no care to manifest to the World the Justice of our own Proceedings

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in the late Revolution, certainly we ought in Gratitude to God to have given him the Glory of his Juſtice as well as his Mercy in it, by publick Examination and Juſtice upon ſome of the notorious Criminals. And I doubt not but the Judgments of God will reach thoſe Prophane Politicians, who have ſtudiouſly ſmothered and covered ſuch Works of *Secrecy and Darkneſs*, as ought for the Glory of God to have been ſet in the Light, as well as obſtructed Juſtice upon more apparent Criminals. And beſides, this is a thing that does ſo greatly concern the King in reſpect of his Duty to God, that as it is a ſhame to all his Biſhops and Doctors and Chaplains about him, if they have been all ſo unskilful in their own Profeſſion, or ſo unfaithful to him, as that none of them hath admoniſhed him, and endeavoured to make him ſenſible of the Importance of it; ſo I doubt it will be imputed to the filling up of the meaſure.

But whatever be done by the Church and the State for the preventing of any Publick Judgment or Common Calamity, there is that which may be done by *Private and particular Perſons*, which may both help towards that, and may procure Safety and Exemption to themſelves out of it: Which I ſhall comprize in the following Particulars.

The Firſt is, to *try and examin* their own ways, *and turn* to the Lord by *Repentance* and effectual *Reformation* of whatever is amiſs, and be ſure to caſt out every *Root of Bitterneſs*; leave no matter for the Fire of God's Judgments to take hold of. If we will eſcape Eternal Judgments, we muſt beware of ſuch deadly Sins as procure them. And if we deſire to eſcape Temporal Puniſhments, we muſt be careful, and vigilant, and circumſpect to *avoid* and *cleanſe* our ſelves from every Sin. For every *Sin* ſhall receive a juſt Recompenſe of Reward, and the *Sinner* ſhall ſuffer Loſs, though he himſelf may be ſaved, ſo as by Fire. There is a Chaſtning of the Lord, by Weakneſs, and Sickneſs, and Death, even of thoſe who ſhall not be condemned with the World; and for that purpoſe that they may not; which as we would avoid, we muſt carefully avoid all Sin; or, if we fall into any, be careful ſpeedily to *cleanſe our ſelves* from it; which is not to be done without Trouble. We muſt judge our ſelves, if we will not be judged of the Lord. We muſt afflict our Souls. For though it be the Blood of Chriſt and the Spirit of God only which can perfect our Cleanſing, yet is there ſomething to be done by us in the uſe of Means, and Co-

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operation with the Grace of God: As 1. Serious Conſideration both of the Majeſty, Holineſs and Juſtice of God, and of the Evil of Sin. 2. Serious uſe of the Means of Humiliation, and of the External Expreſſions of it for the more Solemn Acknowledgment of the Sin, and the Glory of God, in the ſight of Men and Angels. 3. Reſolution and Actual Reformation, ſo as to aboliſh the Sin, as much as may be, by Reſtitution, Reparation, Satisfaction, and Practice of contrary Vertues. 4. Application to God by Supplication and Faith in our great Propitiation, with Acts of Mercy and Charity to others. These and ſuch as theſe We muſt do through the Grace of God for our Cleanſing.

The next is to take great *care to be of the number of thoſe whom* the good Archbiſhop *Uſher* hath told us, *God will hide* in the Hollow of his Hand, and under the Shadow of his Wings: And to that end often peruſe and ruminate upon that excellent Propheſie, and like excellent Deſcription of Sanctification printed with it; and ſtudy, and ſtrive, and pray earneſtly, and above all things, to have that Holy Work wrought, and indelibly imprinted in their Hearts; and to give it growth by continual Exerciſe and Labour of Love for the Honour of God and Good of his Creatures, till that Noble Generous Chriſtian Property, of exerting our Faculties for the Common Good, make us almoſt forget our ſelves, and carry us beyond all Private Reſpect: Which yet is no more than we ſee imprinted in the Nature of a poor Animal; a fearful Hen, which will fly at a Kite and a Maſtiff for the ſafety of her Chickens, from which ſhe would otherwiſe fly as faſt to ſave her ſelf. What Brutes are we, who will not out of our ſelves for the God of our Lives, and the Centre of our Happineſs!

The third is, to look out into the World; behold and *conſider well the deplorable ſtate and condition of this Nation*; *and indeed, of all the Reformed Churches*, by reaſon of the full Growth of Sin amongſt them, and the Terrible Judgments of God, which threaten them, and ſeem ſo near approaching after ſo extraordinary a Mercy lately afforded them, and a Day of Salvation, which they ſeem to have neglected, without any Senſe of the Duties, which ſuch a Divine Favour and Opportunity required; that ſo they may become Mourners in ſecret, as well for the Indignities offered to God and our Saviour, and the Abuſe of a moſt Holy and Excellent Religion, as for the Calamities, which we have great reaſon to fear are coming upon them, for Juſt Puniſhment of all that Wickedneſs,

which no Means could prevail with them to reform; and may be the better fitted to perform their Part in a Publick Humiliation.

The Fourth and Laſt is to do what they can for the *Reformation of others*, and thereby for the averting *or mitigating of the Judgments of God*. The Zeal of one *Phinehas* turned away the Wrath of God from the Children of *Iſrael*, that he did not deſtroy them. And beſides it was imputed to him for Righteouſneſs; and he obtained thereby a Bleſſing upon himſelf and his Poſterity, *Numb.* 25. 11, 13. *Pſal.* 106. 31. and many ſuch, tho private Perſons, even of the Lower Ranks of Men, might do much Good to the Nation; and eſpecially to themſelves, and their own Families. This may, and muſt be done by theſe *Means*.

1. By well ordering *their own Families*, if they have any; and that 1. By *Daily Prayers* in their Families; for which purpoſe there are many good Books to be had, to help them who need. 2. By Religious Obſervance of the *Lord's Day*, taking care that all of their Family frequent and reverently attend to the Publick Worſhip of God, and employ the reſt of the Day in Reading, and other Religious Employment. 3. By Inſtructing, Admoniſhing, Reproving, and Correcting ſuch as may need or give occaſion for it; and diſcharging from their Service and Employment ſuch as are incorrigibe. Of which more preſently.

2. By Admoniſhing and Reproving their Familiar *Friends and Relations*, and *ſuch as they converſe with*, as occaſion may ſerve or require; *Thou ſhalt in any wiſe rebuke thy Neighbour that thou bear not ſin for him*, Lev. 19. 17. and uſing their beſt Endeavours, that the obſtinate, who will not be reformed by ſuch means, may be puniſhed and corrected by the Magiſtrates and Governors. Wherein if they may ſeem to loſe their Labour through the Unrighteouſneſs of thoſe in Authority, yet their Labour will not be in vain in the Lord: And beſides, if they be conſtant and unmoveable in the Work of the Lord, they will animate one another; and the Importunity of many will by degrees, by God's Bleſſing, prevail againſt the Unrighteouſneſs of ſuch Judges.

This is a Duty of greater Weight and Obligation than moſt Men are ſenſible of: And the Neglect of it hath given great Occaſion to the Growth of Sin and Wickedneſs amongſt us to that Maturity and Fulneſs it is come to, and to the preſent Unhappineſs of the Nation: And therefore now under our Circumſtances is it

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ſo much the more to be put in Execution with Zeal and Vigour againſt all (tho they be as thy Right Hand, or thy Right Eye) by whom the Offence cometh, they muſt not be ſpared; thine Eye ſhall not pity them, neither ſhalt thou ſpare them, neither ſhalt thou conceal them; ſo ſhalt thou put the Evil way from the midſt of thee; however from thy ſelf, and deliver thine own Soul, if it cannot longer be kept off from the Nation. But could ſuch a Spirit of Zeal be raiſed, but in the *Deſpiſed People*, it would be no little Ground of Hope ſtill. And why ſhould it not? We ſee it in ſome Particulars upon occcaſion; and may ſee it in more, if they be but rightly informed. There is not leſs reaſon for it againſt Debauchery than againſt Popery; it is not leſs injurious to our Religion, nor leſs dangerous to our Nation; nay, it is believed by many Men of Learning and Knowledge of Affairs, that it is one of the Baſtard Brats of Popery, and the moſt pernicious of all, produced by their Councils, and fauſtred by their Agents, that they might unman us, and expoſe us to the Wrath of God, and the Fury of our Enemies: All therefore who have any Zeal or Indignation againſt Popery, ought to turn it mightily againſt this. Firſt, to reſent the Abuſe put upon them by the *Midianites*, and their own Folly and Madneſs ſo eaſily to be led into the Snare, as at the ſame time that they are ſo warm againſt the Papiſts, to be through want of Conſideration, their very Inſtruments to promote their Deſigns for the Deſtruction of this Nation; and at the ſame time that they profeſs ſo much Zeal for the Proteſtant Religion, to offer greater Indignities to it, than any Adverſary poſſibly can: And upon ſuch Conſiderations bethinking themſelves well, firſt deliberately and reſolutely with Indignation and Zeal breaking through thoſe Enchantments, and mending their own Manners; in the next place give their Zeal as full Vent againſt Debauchery as they would againſt Popery; and againſt all ſuch infatuated and inchanted Tools of theirs, all debauched People, wherever they meet with them in their Debaucheries, as they would do againſt any Prieſts or Jeſuites, who could never hurt us, were we not firſt weakned and expoſed by our Sins and Wickedneſs. Conſider how they would take it, if a Man to their Face ſhould reproach their Father, or their Mother, their near Relation or intimate Friend, their great Benefactor, or their Maſter, Lord, or Prince, or declare himſelf ill affected to their Country; and know, that, if they have any thing of Manhood or Generoſity in them, the In-

dignities done to God, the Supreme Monarch of the World, and, the Father, Lord, and great Benefactor to us all, and to our moſt Holy and Excellent Religion, the only compleat means of all Happineſs both here and hereafter, are Provocations Ten Thouſand times greater and more reaſonable to exert it to the utmoſt, and to treat all Prophane and wicked People accordingly; that ſo that Impudent Prophaneneſs and Leudneſs, which at preſent fills all places, ſhould not dare henceforward to appear abroad, or in our Streets. This might, for ought I know, were it well conſidered and encouraged, ſave the Nation.

3. By a general (tho implicit) Reproof of the corrupt Manners of the Age, and a kind of bearing Witneſs againſt them, declaring a Diſallowance and Abhorrence of them, that is, by avoiding and *abſtaining from all Communication* either with the ſcandalous Perſons, or with the corrupt manners thereof.

That we ſhould avoid all Converſation with *Evil and Scandalous Perſons* there are divers conſiderable Reaſons: Becauſe 1. It may be a Temptation to us to corrupt our Manners in divers reſpects. 2. It may give Advantage to the Evil Powers, which reſide and rule in them, to hurt us. For there is a ſecret Spiritual Impreſſion of Good or Evil in Company, ſuch as it is, which few Men obſerve, or are ſenſible of, 3. It may be ſcandalous to us, if it be intimate or familiar, which is a thing we ought carefully to avoid. 4. Our Holy Religion and Profeſſion may be affronted by them in our Preſence, of which we ought alſo to avoid all occaſions. 5. We ought to expreſs and manifeſt our Reſentment and Indignation againſt their wicked and ſcandalous Actions and Practices, for the Honour of our Religion, and to ſhame them into Repentance and Reformation: But familiar Converſation with ſuch is an implicit deſerting of our Profeſſion, diſowning of Chriſt, and proſtituting our Religion in an unworthy Compliance, and a means to make them ſecure in their Evil Courſes. For theſe and the like Reaſons we ought at all times to avoid them, unleſs when we have any hope or deſign of doing good to them, but more eſpecially under ſuch Circumſtances, leſt we be Partakers in their Sin, or tainted by them; leſt we be Partakers in their Puniſhment, and ſuffer with them; and that we may aſſert and vindicate the Honour of our Religion, and ſhame them into Repentance and Reformation.

By this means may the meaneſt Perſon many times have opportunity to give a tacit Reproof, and ſuch as by the Bleſſing of God may prove very effectual, to the greateſt. And every one ought to do it as they have occaſion, without regard to their own worldly Intereſt or Benefit to be had by them, or to the Worldly Dignity of the Perſon, without reſpect of Perſons. For to neglect it for Private Intereſt, is to proſtitute Religion, and apply to the Devils Inſtruments, inſtead of dependance upon God for Supplies, (if we really need them) and his Bleſſing. And to do otherwiſe out of reſpect to any ſuch Perſon, be his Degree what it will, is to prefer a wicked Creature before our Creator and Redeemer, to prefer external Temporal Honour, before real, intrinſick, and eternal, and to ſhew more reſpect to the Enemies of God, who diſhonour him, and deſpiſe his Laws, than to God himſelf upon whom we depend. Both which, whatever Men think of them, are more wicked and prophane than I can here ſet out as they deſerve, and are ready means to provoke God, whoſe Cauſe is thereby deſerted, to deſert them who do ſo, and leave them to have their part with ſuch Company, with Infidels and Unbelievers. It is ſo in the meaneſt Chriſtian, and therefore let thoſe of higher degree look to it, how they will anſwer the Tranſgreſſion of this Duty to God, when they are called to account for it, which may be ſooner than they expect. It is that which every one ought with great Care to obſerve, who deſires to be found faithful to God, and to be preſerved in the Common Calamity by his ſpecial Favour. The meaneſt Servants ought to avoid ſuch Maſters and Families; and if by miſtake they fall into them, to manifeſt their Diſſatisfaction, get leave to be gone; and if that cannot be had, to fly with *Moſes* into the Wilderneſs, rather than abide with ſuch wicked *Egyptians*: Every Tradeſman to deſpiſe their Cuſtom, and every Artiſt, Mechanick and Labourer their Service or Employment, and all to avoid ſo much as to Salute them, or ſhew them any reſpect, which would be to be Partaker of their Evil Deeds: Be they who they will, who have ſo little Diſcretion, or Command of themſelves, as to contemn and affront even the Laws, Government and Religion of the Nation, and all the ſober People of it, they ought to be ſlighted and deſpiſed by the very Footmen, Carmen, and all ſorts of People; and if they offer to draw their Sword, or injure any, to be trod in the Dirt, as the Peſts of the Nation, and Inſtruments of all our

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Unhappineſs; only *Magiſtrates*, and Men in Authority, which is God's Ordinance, muſt not be affronted, but left to the Judgments of God, if thoſe who have power over them will not regard it.

And for *the Manners of the Age*, beſides thoſe groſs and ſcandalous ſins, there are divers others, which muſt be avoided and reformed, and cleanſed, if we would endeavour to purpoſe to eſcape the Fire of God's Judgments. Such are 1. All ſecret Sins, ſecret and mean in their Commitment, and concealed from the View of Men. God will certainly find theſe out, and manifeſt his All-ſeeing Providence in the ſevere Puniſhment of them, if not prevented by a timely and thorough Repentance and Reformation. 2. Such as in their own Nature are not apparent and diſtinguiſhable enough to be corrected by Humane Laws, Cenſure or Cognizance; which are many and various: As, *Abuſe of Aliments* in indulgence to the Appetite, wherein a great part of the People of this plentiful Nation are guilty of Exceſs to their own Hurt, but eſpecially thoſe bruitiſh *Epicures*, who glory in their ſhame, and turning their Paunches into Dunghils by a modiſh Fooliſh Term, of eating Well, would recommend a beaſtly ravenous Action: *Eaſe* and *Luxury*, *Sports*, and *Idle and Unprofitable Employments*, *Loſs of Time*, and divers great *Advantages*, without Benefit to others, or to themſelves: Abuſe of the Talents of *Eſtates and Wealth*, which ought to be employed for the Honor and Service of God, and the Good of Men, to Vain-glory and Oſtentation in Apparel, Buildings, Furniture, Attendants, and ſuch like Pomps and Vanities, which the ancient Chriſtians ſolemnly renounced at their Baptiſm, and as carefully avoided ever after; and, (which doubles the Sin) even to Emulations beyond proportion, which draw many other Miſchiefs after them, to themſelves, their Families, and many other, by the means next to be mentioned: Covetouſneſs, and Ambition, and inſatiable Greedineſs and purſuit of things of the World, and the curſed Fruits thereof, Frauds, Cheats, Exactions, Extortions, Oppreſſions, Breach of Truſt, Faction and Treacheries againſt King and Country, for Penſions from Foreign Princes, and Preferments at home. 3. Such as are covered, and palliated, and patronized by Modes, Faſhions, Cuſtoms of the World, and pretence of Neceſſity for the management and promotion of Trade, whereof divers are mentioned already in general, and need not be repeated.

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Theſe, though ſpread over this Nation, (to ſay nothing of other Proteſtant Countries) are moſt riſe and notorious in this *Great City*, which give great Cauſe to fear ſome ſpecial Judgment upon it. And though I have always been a Friend to it, yet I think my ſelf obliged to bear my Teſtimony againſt the Iniquity thereof in one notorious Part, and that is *Abuſe of Apprentices* after great Sums of Mony received with them. I my ſelf have had no leſs than four Sons, as ſoberly Educated and as well eſteemed as moſt, before they came to be Apprentices, and who behaved themſelves afterward without any great Extravagancies, placed here to ſuitable Trades, with no little Pains and Charge, yet after all ruined and undone by the Iniquity and Wickedneſs of their Maſters and their Partners. But I have ſeen the Judgments of *God* upon two of them already; and to him I have committed my Cauſe with the other two. This I write upon my own ſad Experience, and could ſay as much of my own Knowledge in the caſe of ſome others. Of which I have written heretofore in a Paper, Entituled, *Relief of Apprentices*, and mention it now as a Common Cauſe worthy of Conſideration, amongſt others, of the Magiſtrates for averting the Judgments of *God* from the City.

And while I write this of a Caſe wherein I my ſelf have been ſo much concerned, I cannot but be ſenſible of the caſe of ſome others which I often ſee and hear of, and in Faithfulneſs to God and to the State, and Charity to the poor People, take notice of it upon this occaſion: And that is the *Preſſing of Men*, and ſending them out of the Realm, to Sea, or beyond Sea, by Force and Violence againſt their Wills. I cannot find, or learn upon Enquiry, that there is any Law or Statute, ſince thoſe made in the Reign of King *Charles* I. are expired, for the Preſſing of Mariners and Sailers, much leſs of Land-Men. And if there be not, I am ſure it is contrary to a Principal *Fundamental Right of the People*, whoſe Goods, much leſs their Perſons or Liberty, cannot be touched but by Order of Law and their own Conſent in Parliament; and would fruſtrate the principal Deſign and Reaſon of the *Habeas Corpus* Act, and render it ridiculous and contemptible in Caſes of greateſt Exigence, and moſt needing its Relief. The *Rights of the Poor*, ought to be preſerved inviolable, as well as of the Greateſt: And they who can be content to ſee their own Rights violated in the meaneſt of their Countrimen, while their own Perſons and Eſtates are untouched, do not deſerve to have them

them preſerved; and may expect that they or their Poſterity may, by the juſt Judgment of God, be deprived of them. Nor can I ſee any Reaſon, why the Poor of the Land, who enjoy ſo little of it, ſhould be frighted from their Employments, and forced from their Families, Friends, and the Trades and Labours to which they have been uſed, to hazard their Limbs and their Lives againſt their own Wills, to defend and maintain the Superfluities and Grandeur of the Rich? Or how the Death of ſuch in the Service being forced againſt their Will, tho by Law, unleſs they firſt forfeit their Right by their own ill Behaviour, can be excuſed from Murder in the ſight of God? Nor Laſtly, How we can expect that either ſuch ſhould do any Great *Service*, or that the *Bleſſing of God* ſhould be with us in the uſe of ſuch unreaſonable Means. If we enquire into the *Methods of our Anceſtors* in ſuch Caſe, we ſhall find them more juſt and reaſonable, more prudent and honourable, and more proſperous and ſucceſsful, when Men of Honour and Intereſt covenanted with the King to bring in their ſeveral Numbers, raiſed them among their Tenants and Neighbours, and led them themſelves; ſo that there was a mutual Love and Confidence between the Leaders and Soldiers. But *this mode of Preſſing*, if I be not much miſtaken, is a novel Invention, a baſe Project of the Authors of Ship-Mony, put on now, even while a Parliament is in being, to the Prejudice of the King, as well as of the Nation, to furniſh ſuch Officers with preſt involuntary Soldiers, who have little Intereſt of themſelves to raiſe Volunteers, and whom few are willing to ſerve under. And ſince it is done while a Parliament is in being, which could have given Authority for it; it may juſtly be looked upon as no ordinary Abuſe to the King himſelf, but as one of the Treacherous Policies of ſome Evil Perſons to prejudice his Government and Cauſe; make his Government offenſive and ſuſpected by the People, and his Cauſe ſeem abſurd, while his Authority is abuſed to violate the Rights of the People, which he came to preſerve, and in a Fundamental Point, and contrary to his Coronation Oath; and thereby to juſtifie or excuſe the Miſcarriages of his Predeceſſor: For all this it plainly and directly tends to. It is true, there is a *Neceſſity* that Men muſt be had: But Neceſſity will not excuſe Injuſtice to the Poor, with ſo great Violation of Common Right, and when without either it may be ſupplied. Let not ſuch be excluded from the Service, who are able and willing to ſerve in their own Perſons, and have Intereſt and Reputation to bring in Seamen and Soldier

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Let the Salaries, Pay and Profits of Great Officers, especially who sit at home, and are out of danger, be reduced to Moderation, and those who venture all, have a proportionable Encouragement, both by good Pay while in Service, and of Good Provision in case they be disabled, and we shall want no Men, nor need any Pressing: And let but good Discipline be exercised, as it ought to be, in respect of the Manners of Officers as well as of Soldiers and Seamen, and we shall not want God's Blessing.

But to leave these things to the Consideration of the Parliament and of the City, of the Evil Manners before mentioned, those which are *Secret Sins*, only by Secrecy in the Commitment, and as they are concealed from Men, but otherwise are well enough known to all to be Sins, though they have not so much of Scandal as those which are openly committed; yet may they have other Aggravations, which may equal that, and require no less Severity of judging our selves, if we would not be judged of God. As to the rest, which either in their own Nature are not so palpable, or easily discernible from what is Lawful; or by common Opinion and Usage of the World are reputed Lawful and Harmless, nay commendable; and some perhaps excused and Patronized in opposition to Popery, it is to be considered, 1. That some are condemned as wholly unlawful, not only by the Judgment and Practice of all the ancient Christians for many Ages, and comprehended in that ancient Solemn Renunciation required of all admitted into the Society of Christians by *Baptism*, viz. Of the Devil and his Works, the World and the Pomps, Glory and Vanity thereof, and the Flesh and its Lusts and Desires; but also by the express Doctrin of the Holy Scripture, both under such *General Comprehensive Names*, as *the Flesh*, Gal. 5. 17. *Lusts of the Flesh*, Gal. 5. 16: 2 Pet. 2. 18: 2 John 2. 16. *The Old Man*, Eph. 4. 24. *The Natural Man*, 1 Cor. 2. 14. *Desires of the Flesh*, Eph. 2. 3. *Works of the Flesh*, Gal. 5. 19. *Provision for the Flesh*, Rom. 13. 14. *Minding the Flesh, and the things of the Flesh*, Rom. 8. 5, 6, 7: Gal. 6. 8. *Walking after the Flesh*, 2 Cor. 10. 2: 2 Pet. 2. 10. *Minding earthly things*, Phil. 3. 19: Col. 3. 2, 5: James 3. 15. *Being of the World*, John 15. 19: 17. 14, 16. *Love of the World*, 1 John 2. 15: 5. 19. Ja. 4. 4. *Lusts of the World*, Tit. 2. 12. *Wisdom of the World*, 1 Cor. 3. 19. *The Course of the World*, Eph. 2. 2. *Conformity to the World*, Rom. 12. 2. *Inordinate Affection*, and *Evil Concupiscence*, &c. with weighty Admonitions of their provoking the Wrath of God, and exclu-

ding from the Kingdom of God, *&c.* and by *more particular Characters*, Directions and Injunctions, as againſt *Covetouſneſs*, which is again and again called Idolatry, and ſuch as both brings down the Wrath of God, and excludes from Heaven (which ſhould make People more cautious againſt it than uſually they are) and divers Branches of it, as Defrauding, Exacting, Oppreſſing, *&c.* againſt Pride, Vain-glory, Boaſting, Oſtentation, Pride of *Apparel*, particularly that of Women, (in whom it is more pardonable than in Men) prohibited in very expreſs Terms by the two chief Apoſtles ſeverally, 1 *Tim.*2.9. and 1 *Pet.* 3.3. and yet ſo agreeably, as declares it to be a reſolved Point and poſitive Injunction, which yet we ſee fruſtrated in our Times by ſome, juſt as the Phariſees did by the Law in our Saviours time; and againſt others, ſome of them noted before, but all too many to be here more particularly noted.

2. That there are others, which being Lawful, or more excuſable at other times, are apt to be the leſs taken notice of, yet are not only unlawful and inexcuſable at ſuch a time as this, but greatly offenſive and abominable to God, and highly provoking, as impious and Prophane, under ſuch Circumſtances, as may be perceived by the great Indignation expreſſed in the Prophet *Iſa.* 22.12. againſt ſuch upon like occaſion, as *Iniquity*, which ſhould *not be expiated till they ſhould die* for it. And indeed, as it is a terrible thing to fall into the Hands of the Living God; ſo there can hardly be a greater Provocation, than ſuch Behaviour as declares or Implies a Contempt or Neglect, Careleſneſs or Unconcernedneſs at the Approaches or Appearance of the Judgments of God againſt a Nation, by any particular Perſon. It is very like and the ready way to fix the Decree againſt ſuch a Perſon to be certainly involved in it.

Now therefore to prevent, and avert the Judgments of God from themſelves, and, as much as in them lieth, from the Nation; all who in order thereunto deſire indeed to have no Fellowſhip with any ſuch Evil Manners, Cuſtoms or Faſhions, and to keep themſelves unſpotted of the World, muſt apply themſelves ſeriouſly to ſuch further *Means* as theſe, *viz.*

1. To abſtain and withdraw themſelves, as much as their Circumſtances will permit, from all unneceſſary *Diverſions*, *Buſineſs and Imployment* in and about the Matters, and Converſation with the Men, of the World, and *retiring*, apply themſelves to Prayer, Reading, Meditation and Watching; and frequent the *Publick Wor-*

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*ſhip* of God with all Reverence as often as Opportunity may be had.

2. To abſtain from all *Acqueſt* of the things of the World in any unfitting manner or unreaſonable meaſure, both which are very common; but be content with juſt, and honeſt, and reaſonable *Gains*, according to the real Worth, not appearance of things, reaſonable Rents as Times will bear, and moderate Fees, according to the real Merit of Labour, Skill, and Time, without occaſioning more Expence than needs; and likewiſe, to pay to the full value of Commodities, and Deſert of Labour, Skill and Time: nay, to abſtain from all *Purſuit of ſome, of Preferments*, not only after the greedy and ambitious manner, and by the indirect means, which are uſual; but from all, conſidering more the Account, which muſt be given, and the Incumbrance, than the Profit and Honour; unleſs out of Charity to Men, and Love to our Country, to prevent the Intruſion of Evil Men for their own Advantage, and to the Diſſervice of King and Country; which is now ſo common as may juſtifie that which otherwiſe would be inexcuſable. Out of which Caſe, for a Man to be well qualified and ready to ſerve his Country when he is called to it, is ſufficient. And laſtly, to abſtain not only from Purſuit, but from *Acceptance* of others, of inſignificant (as our later Reigns have made them) and burdenſom *Titles of Honour*. Which Men of true Vertue and Wiſdom will at no time ſeek; eſpecially when by the Prodigality of Princes they are thrown, and by the Vices of Nobility trodden in the Dirt, and made rather Badges of Flattery, Servility, Treachery, Vanity and Degeneracy, than Enſigns of Vertue, and of Merit by noble and generous Service and Atchievements, the only ſubſtantial Grounds of Honour: And Men of Great Piety will not eaſily accept at ſuch a time as this. Beſides, I am perſwaded never any Man was made better by them, nor many who were not made ſome way worſe; and that the whole Nation at this time is much the worſe, almoſt undone, and in great Danger of Ruin and Confuſion by ſome aſpiring ambitious Perſons, if they be not ſpeedily taken down: But ſure I am they are unſuitable for Times of Faſting and Humiliation, when they who have them, ought in a ſort to depoſe and lay 'em aſide during ſuch Circumſtances. And ſince now a *Publick Faſt and Humiliation* is appointed by the Queen to be obſerved Monthly, *in moſt Devout and Solemn manner*, it is but fit and neceſſary that the *Houſe*

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*of Lords* be admoniſhed of a Great Diſreſpect both to God and to the King upon the like occaſion the laſt year; (though touched before in the *Reflections upon the* then *late Action at Sea*, where the unhappy ſtate of our Clergy and Church was more fully diſcourſed, and therefore is ſpared here :) For I believe it may concern them not only to have more regard to the Eyes of Men that are upon them, for their own Honour and Reputation, but to the all-ſeeing Eye of Him, who hath ſaid, *Them who honour me, I will honour; but they who deſpiſe me ſhall be lightly eſteemed*, leſt if through their Fault (amongſt the reſt) the Sun and the Moon be darkned, the Stars alſo fall from Heaven; and leſt he again ſhake Heaven and Earth as he hath formerly done, or more ſeverely.

3. To abſtain from the Uſe of *unneceſſary* things of the World, as, Pleaſures, Vain Delights, Plays, Pomp, State, Grandeur and Finery, *&c.* which are at ſuch a time part of that Iniquity, againſt which we ſee ſo much Divine Indignation expreſſed in the Prophet.

And here I muſt not, I ought not to forbear to take notice of that *Undecent Attire of our Women upon their Heads*, at any time unbefitting *Women profeſſing Godlineſs*, but at ſuch a time as this, when *God* by his Providence calls for Baldneſs and Sackcloth, and when they ſhould put their Mouths in the Duſt, to ſet up their Creſts in that manner, cannot but be diſpleaſing and abominable in the ſight of *God* and the good Angels, as it is in the ſight of many of his Faithful Servants upon Earth. And therefore I cannot but think it great *Pity*, that a Lady of ſincere Piety and Vertue, as I hope and believe, ſhould be betray'd, through the Unskilfulneſs in Divine matters of thoſe about her, or their Unfaithfulneſs to her, to proſtitute *Majeſty* to ſuch a Compliance with a vain Generation, who ſhould rather have given the Law to them, and maintaining her ground on the part of Virtue and Gravity, which is eſſential to Majeſty, by the Authority of ſo great an Example have given a tacit Reproof and Correction to their Vanity, and taught them more conſideration and regard to their own Country, than to do ſuch Honour to a Foreign Enemy, as to glory in a voluntary imitating of their Example, even in Levity and Vanity, as if they would lick up their Spittle; an unlucky preſage, that we ſhall at laſt be delivered, by the juſt Judgments of *God*, for Correction of our Error, to an involuntary Subjection

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to their Will and Power, whoſe vain Humours we are ſo apt to follow, if we ſpeedily mend not our Manners.

Nor may I here paſs by in ſilence another ſuch unhappy Miſcarriage or two: As the Celebrating, or rather Profaning, of an Anniverſary Solemnity, at a time which at once called for both ſerious Thanſgiving to God, and ſerious Humiliation under his Mighty Hand, with a light and frothy *Play*; and ſullying an illuſtrious Conſultation about matters of great ſeriouſneſs and importance, when the Eyes of all the World were upon them, with unchriſtian exceſſive *Drinking*. Theſe we may underſtand by what hath been ſaid already, to be diſpleaſing to God, and by the Diſhonor, which ſoon after befell them, who had firſt ſo diſhonored themſelves, *viz.* that it was permitted as a juſt Judgment from him. And theſe, as they are greater faults in Divinity, than the generality of our Divines can believe; for they contract a Communication with the common Guilt both of the Nation at preſent, and of the preceding Kings and their Reigns, to ſay nothing of other Circumſtances; ſo are they greater faults in Civil Prudence, than our ordinary Stateſmen and Polititians are ſenſible of; for they tend greatly to weaken and abate a Mans Intereſt in the opinion and eſteem of People, making them doubtful both of his Sincerity in Religion, and of his Prudence and Magnanimity, who will be prevailed on to be a Spectator or Actor in either. It is not Inſolence or ill Will, but very Faithfulneſs and great good Will, which hath induced me to to write this: And ſuch a diſpoſition of Soul toward the Majeſty of Heaven, and ſenſe of things, as the preſent Circumſtances require, will make them be well taken from what ever hand they come, with ſo much Integrity and Affection. And therefore now to return.

4. To abſtain from the uſe *even of the Neceſſary things of the World*, as much as Nature and Decency will permit, and particularly from the Delights and Satiety of *Natural Aliments*; not only from the quality of Coſtly and Delicious Meats and Drinks, but from ſuch a quantity of thoſe which are plain and ſimple, as perhaps the Appetite might crave. This is the only way to avoid, that Intemperance, which is not eaſie to be diſcern'd by others, but is very common, and very much impairs the Health, and ſhortens the Lives of many people of this Nation, of all degrees, eſpecially of ſuch as are not much imploy'd in hard Labour; is of great benefit for Health, and of great Advantage for ſuch Retirements

as I have mentioned; and is very proper and ſuitable for ſuch occaſions. And to this I might with like reaſon add and recommend an abridgment of *Sleep*, and uſe of Watching, which a ſpare Diet would render very eaſie, and conducing to Health.

5. In all *Converſation* with others, to be very ſerious and grave; and by much Affability, Sweetneſs, and good Admonitions, be always endeavouring to do good to all; never ſpeak of Religion to recommend themſelves, nor forbear through Shame, or for fear of Diſparagement by it, a common, baſe and moſt dangerous Fault; and be always ready to relieve and defend the Needy and Oppreſſed, and to right the Injured, as far as Means, Ability, or Intereſt will extend; only with this Caution, that it be done ſo as may not too much interrupt or diſturb the Retirement before mentioned, and the proper Imployments thereof.

As this Method will redeem much Time for Retirements, ſo the retrenching ſo much Expence, may both countervail the time ſubſtracted from Buſineſs, and help to ſupply what is imployed in Works of Charity; in all which, regard muſt be had to peoples different Circumſtances. And they who ſhall ſeriouſly enter upon it, and with care, diligence and conſtancy, keep to it, I doubt not but will find Light in Obſcurity, Comfort in Affliction, Confidence and Protection in Danger, great Serenity and Satisfaction in this Life, and Eternal Happineſs in a better. Which, next to the Service of our great Lord, and the Preſervation of the Nation, is the only Deſign of this Diſcourſe.

And for the ſame purpoſe, I ſhall here ſubjoin the following ABSTRACTS, *viz.*

## 1. *An Abſtract of Mr.* Chillingworth's *Judgment of the State of Religion in this Nation, in his time, which is much more decayed ſince.*

LET us examine our ways, and conſider impartially, *What the Religion of moſt Men is?*

We are *Baptized* in our Infancy, that is, as I conceive, dedicated and devoted to God's ſervice, by our Parents and the Church, as young *Samuel* was by his Mother *Anna*, and there we take a Solemn Vow, *To forſake the Devil and all his works, the vain Pomp and Glory of the World, with all the covetous deſires of it;*

*it*; *to forſake alſo all the carnal deſires of the Fleſh, and not to follow nor be led by them.* This Vow we take when we be Children, and underſtand it not: and, how many are there, who know, and conſider, and regard what they have Vowed, when they are become Men, almoſt as little as they did being Children. Conſider the Lives, and Publick Actions of moſt Men of all Conditions, in Court, City, and Country, and then deny it, if you can, that thoſe three things which we have renounced in our Baptiſm; the Profits, Honours, and Pleaſures of the World, are not the very Gods which divide the World amongſt them; are not ſerved more devoutly, confided in more heartily, loved more affectionately, than the *Father, Son, and Holy Ghoſt*, in whoſe Name we are Baptized? Deny, if you can, the daily and conſtant Imployment of all Men, to be either a violent proſecution of the vain Pomp and Glory of the World, or of the Power, Riches, and contemptible Profits of it, or of the momentary or unſatisfying Pleaſures of the Fleſh, or elſe of the more Diabolical humours of Pride, Malice, Revenge, and ſuch like. *&c.*

When we are come to *Years capable of Inſtruction*, many, which is lamentable to conſider, are ſo little regarded by themſelves or others, that they continue little better than Pagans, in a Commonwealth of Chriſtians, and know little more of God, or of Chriſt, than if they had been bred in the *Indies*. A *lamentable Caſe*, and which will one Day *lie heavy* upon their **Account**, which might have amended it and did not. But many, I confeſs, are taught to act over this Play of Religion, and learned to ſay, *Our Father which art in Heaven*; and, *I believe in God the Father Almighty*: But, Where are the Men that live ſo, as if they did believe in earneſt, that God is their Almighty Father? Where are they that fear him, and truſt him, and depend upon him only, for their whole Happineſs, and Love him, and Obey him, as in reaſon we ought to do to an Almighty Father? Who, if he be our Father, and we be indeed his Children, will do for us all the good he can; and if he be Almighty, can do for us all the good he will; and yet, how few are there, who love him with half that affection as Children uſually do their Parents, or believe him with half that ſimplicity, or ſerve him with half that diligence? And then for the Lords Prayer, the plain truth is, we lie unto God for the moſt part clean through it, and for want of deſiring indeed, what in word we pray for, tell him to his Face as many falſe Tales as we make Petitions.

For who ſhews by his endeavours, that he deſires heartily that *God's Name ſhould be hallowed*; that is, holily and religiouſly Worſhipped and Adored by all Men? That *his Kingdom ſhould be advanced and inlarged? That his Bleſſed Will ſhould be univerſally Obeyed?* Who ſhews by his forſaking ſin, that he deſires ſo much as he ſhould do the forgiveneſs of it? Nay, who doth not revenge, upon all occaſions, the affronts, contempts, and injuries put upon him, and ſo upon the matter Curſe himſelf, as often as he ſays, *Forgive us our Treſpaſſes as we forgive them that treſpaſs againſt us*? How few depend upon God only for their *daily Bread*, *viz.* the good things of this Life, as upon the only giver of them, ſo as neither to get nor keep any of them, by any means which they know or fear to be offenſive unto God? How few deſire in earneſt to *avoid Temptation*? Nay, who almoſt is there, that takes not the Devil's Office out of his Hand, and is not himſelf a Tempter both to himſelf and others? Laſtly, Who almoſt is there that deſires heartily and above all things ſo much as the thing deſerves, to be delivered from the *greateſt Evil*; Sin, I mean, and the Anger of God? *&c.*

And this were ill enough, were it in *private*, but we abuſe God Almighty alſo with our *Publick and Solemn Formalities*, we make the Church a Stage whereon to act our parts, and play our Pageants; there we make a profeſſion every Day of *Confeſſing our Sins with humble, lowly, and obedient Hearts*, and yet when we have talked after this manner, Twenty, Thirty, Forty Years together, our Hearts for the moſt part continue proud, as impenitent, as diſobedient, as they were at the beginning. We make great Proteſtations, *When we aſſemble and meet together to render thanks to God Almighty, for the benefits received at his Hands*; and if this were to be performed with words, with *Hoſanna's*, and *Hallelujahs*, and *Gloria Patri's*, and Pſalms, and Hymns, and ſuch like outward matters, peradventure we ſhould do it very ſufficiently: But in the mean time with our Lives and Actions, we provoke the Almighty, and that to his Face, with all variety of grievous and bitter Provocations; we do Daily and Hourly ſuch things as we know, and he hath aſſured us, to be odious unto him; and contrary to his nature; as any thing in the World is to the nature of any Man in the World; and all this upon poor, trifling, trivial, no Temptations: *&c.* Our Tongues ingeminate, and Cry aloud *Hoſanna, Hoſanna*, but the louder Voice of our Lives and Actions is, *Crucifie him, Crucifie him. &c.*

If

If I ſhould reckon up unto you, how many direct Lies every Wicked Man tells to God Almighty, as often as he ſays Amen, *to this Form of Godlineſs*, which our Church hath preſcribed; if I ſhould preſent unto you all our acting of Piety, and playing of Humiliation, and perſonating of Devotion in the Pſalms, the Litanies, the Collects, and generally in the whole Service, I ſhould be infinite, *&c.*

We profeſs, and indeed generally, becauſe it is not ſafe to do otherwiſe, that we believe the Scripture to be true, and that it contains the plain and only way to infinite and eternal Happineſs: But if we did generally believe what we do profeſs, if this were the Language of our Hearts as well as our Tongues, How comes it to paſs that the Study of it is ſo generally neglected? *&c.* Seeing therefore moſt of us are ſo ſtrangely Careleſs, ſo groſly Negligent of it, is there not great reaſon to fear, that though we have *Profeſſors and Proteſtors* in abundance; yet the Faithful, the truly and ſincerely Faithful, are, in a manner, failed from the Children of Men? What but this can be the cauſe that Men are ſo commonly Ignorant of ſo many Articles, and particular Mandates of it, which yet are as manifeſt in it, as if they were written with the Beams of the Sun? for example;

How few of our *Ladies* and *Gentlewomen*, do or will underſtand, that a Voluptuous Life, is Damnable and prohibited to them? Yet St. *Paul* ſaith ſo very plainly, *She that liveth in Pleaſure is dead while ſhe liveth.* &c.

How few of the *Gallants* of our time, do or will underſtand, that it is not lawful for them to be as Expenſive and Coſtly in Apparel, as their Means, or perhaps, their Credit will extend unto? Which is to Sacrifice unto Vanity, that, which by the Law of Chriſt, is due unto Charity; and yet the ſame St. *Paul* forbids plainly this Exceſs even to Women,——*Alſo let Women*, (he would have ſaid it much rather to the Men) *Array themſelves in comely Apparel, with Shamefac'dneſs and Modeſty, not with Embroidered Hair, or Gold, or Pearls, or Coſtly Apparel*; and to make our Ignorance the more inexcuſable, the very ſame Rule is delivered by St. *Peter* alſo, 1 *Epiſt.* 3. 3.

How few Rich Men are or will be perſuaded, That the Law of Chriſt permits them not to heap up Riches for ever, nor perpetually to add Houſe to Houſe, and Land to Land, though by lawful means, but requires of them thus much Charity at leaſt, that even

while

while they are providing for their Wives and Children, they ſhould, out of the Increaſe wherewith God bleſſeth their Induſtry, allot the Poor a juſt and free proportion? And when they have provided for them in a convenient manner, (ſuch as they themſelves ſhall judg ſufficient and convenient in others) that then they ſhould give over making Purchaſe after Purchaſe, but, with the ſurpluſage of their Revenue beyond their Expence, procure, as much as lies in them, that no Chriſtian remain Miſerably Poor, *&c.*

Where almoſt are the Men that are or will be perſuaded, The Goſpel of Chriſt requires of Men *Humility*, like to that of *little Children*, and that under the higheſt pain of Damnation? *&c.*

Would it not be ſtrange News to a great many, that not only *Adultery* and *Fornication*, but even *Uncleanneſs* and *Laſciviouſneſs*; not only *Idolatry* and *Witchcraft*, but *Hatred*, *Variance*, *Emulations*, *Wrath*, and *Contentions*; not only *Murthers*, but *Envying*; not *Drunkenneſs* only, but *Revelling*, are things prohibited to Chriſtians, and ſuch as if we forſake them not, we cannot Inherit the Kingdom of Heaven? *&c.*

If I ſhould tell you, That all *Bitterneſs* and *Evil-ſpeaking* (nay, ſuch is the Modeſty and Gravity which Chriſtianity requires of us) *Fooliſh Talk and Jeſting*, are things not allowed to Chriſtians, would not many Cry out, Theſe are hard and ſtrange ſayings, who can hear them? *&c.*

To come a little nearer to the buſineſs of our Times,——They that maintain *the King's Righteous Cauſe* with the hazard of their Lives and Fortunes, but by their Oaths and Curſes, by their Drunkenneſs and Debauchery, by their Irreligion and Prophaneneſs, fight more powerfully againſt their Party, than by all other means they do or can fight for it; are not, I fear, very well acquainted with any part of the Bible: But that ſtrict Caution which properly concerns themſelves in the Book of *Leviticus*, I much doubt they have ſcarce ever heard of it, *When thou goeſt to War with thine Enemies, then take heed there be no wicked thing in thee*; not only no wickedneſs in the Cauſe thou maintaineſt, nor no wickedneſs in the means by which thou maintaineſt it; but no Perſonal Impieties in the Perſons that maintain it, *&c.*

I cannot but *fear*, *that the Goodneſs of our Cauſe may ſink under the Burden of our Sins*: And that God in his Juſtice, becauſe We will not ſuffer his Judgments to atchieve their prime ſcope and intention,

intention, which is our Amendment and Reformation, may either deliver us up to the blind Zeal and Fury of our Enemies; or else, which I rather fear, make us Instruments of his Justice each against other, and of our own Just and Deserved Confusion.

## 2. An Extract of a Letter from the *Hague*.

Concerning two Sermons preached there in the *French*-Church, $\frac{2}{12}$ *Mar.* 9$\frac{0}{1}$.

*I Was yesterday in the French Church, where I heard two very good Sermons, and such as would have given you great satisfaction; one was upon* Jonah 1. 5. But Jonah was gon down into the sides of the ship, and he lay, and was fast asleep. *The scope of what was said was to shew, That the Church was in as great a storm as ever she had been, and that greater security was never seen amongst Professors of Religion, than was to be found at this day, which threatned greater desolation than our Fathers had ever been witnesses to. The other was preached by Monsieur* Arnold, *who is the chief Commander of the* Waldenses, *as well as their Minister. There was a great Auditory, and, amongst others, the Bishop of* London, *Earl of* Nottingham, *Earl of* Monmouth *and Mr.* Wharton: *his Text was,* 1 Cor. 1. 27. *from thence he took occasion to tell us, that we were not to expect fine language from him, it being that which God seldom made use of for gaining the ends of the Gospel; that he was to discourse to us of plain Truths, not valuing what should be our Censures of him, if he might approve himself to his God; that we were not to think, that he was afraid before such an Appearance of persons of all ranks, to reprove what was amiss; for if the King himself were present, though he would give him that respect that was due to his Character, yet he would speak the truth, as became a faithfull Servant of Christ: he did with great modesty, without mentioning of particulars, shew in general how by a few hundreds of the* Waldenses, *God had scattered thousands of proud enemies; and from thence took occasion to exhort us, above all things, to make it our business to have God on our side, because it was through his chusing of them, that the foolish and weak things were able to confound the wise and strong, and withall did shew us, that we were not like persons chosen of God to confound the designs and strength of our enemies, while irreligion, vanity and debauchery did so much abound amongst us, and did particularly insist upon the vain Attire of Women; and then, with great seriousness, did exhort*

*hort us to amend our ways and doings; assuring us (without taking upon him, as he said, to be a Prophet) of victory over our enemies if we did sincerely set about a Reformation. These things I thought would give you some satisfaction, as they did not a little to me, which hath made me the more particular in my relation. I forgot to tell you that all heard him with great attention, and particularly those of our Countrey, I mean* Britain; *and I did observe that could not withhold from tears.*

## 3. *An Abstract of Archbishop* Usher's *Prediction, concerning a Great Persecution to come upon the Protestant Church, to one who supposed it might have been over in his Life time.*

All you have yet seen hath been but the beginning of Sorrows, to what is yet to come upon the Protestant Churches of Christ; who will e're long fall under a Sharper Persecution than ever yet has been upon them. And therefore look ye be not found in the *Outward Court*, but a Worshipper in the *Temple* before the Altar. For Christ will measure all those who profess his Name, and call themselves his People; and the *Outward Worshippers* he will leave out to be trodden down by the *Gentiles*. The *Outward Court* is the *Formal Christian*, whose Religion lies in performing the *Outside Duties* of Christianity, without having an *Inward Life*, and Power of Faith and Love Uniting them to Christ. And these God will leave to be trodden down and swept away by the *Gentiles*. But the *Worshippers within the Temple* and *before the Altar*, are those who do indeed worship God in Spirit and in Truth, whose Souls are made his Temples, and he is honoured and adored in the most inward Thoughts of their Hearts; and they sacrifice their Lusts and vile Affections, yea, and their own Wills to him. And these God will hide in the Hollow of his Hand, and under the Shadow of his Wings. And this shall be one great *Difference* between this last and all the other preceding Persecutions: For in the former, the most eminent and spiritual Ministers and Christians did generally suffer most, and were most violently fallen upon; but in this last Persecution, these shall be preserved by God as a Seed to partake of that *Glory*, which shall immediately follow and come upon the Church, as soon as this Storm shall be over: For as it shall be the *Sharpest*, so it shall be the *Shortest* Persecution of them all; and shall only take away the gross *Hypocrites* and *Formal Professors*; but the *true Spiritual Believers* shall be preserved till the Calamity be overpassed.

*To this I think very pertinent that other Excellent Passage of his concerning* Sanctification, *in these words.*

We do not well understand what *Sanctification* and the *New Creature* are. It is no less than for a Man to be brought to an intire Resignation of his Will to the Will of God; and to live in the offering up of his Soul continually in the flames of Love, as a whole Burnt-Offering to Christ. And how little are many of those, who profess Christianity, experimentally acquainted with this Work on their Souls!

*F I N I S.*